The

Non-Subscribing Presbyterian

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Notes of the Month.

An event of unusual and outstanding importance is to take place during the present month, and it is fitting that a reference thereto should have prior place in this column. If, as we hope and pray, the reign of King George V. is to continue the splendid traditions and follow up the beneficent activities of his two great predecessors upon the throne, then we cannot contemplate his Coronation without a deep sense of its supreme significance. Less than ten years have elapsed since our late King Edward VII. ascended the throne, yet within the all-to short period of his rule what a potent influence for good was his ! But already there have been clear indications that his son and successor not only reverences his father's memory but is resolved to follow faithfully in his footsteps. We most heartily welcome this assurance, and trust that for many years King George and Queen Mary may be spared to prosecute their great and responsible task, secure in the love and loyalty of a happy and prosperous people.

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As usual, the Annual Meetings in connection with the Non-Subscribing Presbyterian Church will be held in the First Presbyterian Church, Rosemary Street, Belfast, towards the end of the month. We take this opportunity of urging members of our different congregations to be present at these meetings Those who cannot get off during the day on the 20th or 21st should make an endeavour to be present at the service on the evening of the first day. Our opportunities for uniting in worship are not too numerous to be neglected, and if we could have a large attendance on June 20th, it would serve as an encouragement to all present, enabling them to go back to the work of their respective congregations with greater heart and hope.

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The article in the present issue which deals with the proposed new Sustentation Fund should receive the careful consideration of all who are interested in the success of the Non-Subscribing Presbyterian Church. Once such a fund is firmly established it will be a help not only in the present but will hold out greater promise for the future. As it is,

many of our smaller congregations have a continual struggle to maintain their position, and the consciousness that their difficulties and their needs were receiving the generous and sympathetic attention of our community as a whole, would do much to make them continue in their well doing. The one thing which should be borne in mind is that this is a cause which can claim, and should be able to count upon, the support of all. Hence we sincerely hope that the response to the appeal will be both prompt and general.

"THE CHALLENGE OF THE CHRISTIAN IDEAL."

Rev. H. J. Rossington, M.A. B.D.

From time to time books have appeared which have had for their object the reinforcing of great religious ideals. Struck by the disparity between Christian profession and Christian practice, an attempt has been made by various modern authors to test the latter by the ethical standard set up by Christ. This was the object of the American writer, Dr. Sheldon, and the success of his book "In his Steps," bore witness to the popular interest aroused by his attempt. Similar in its intention was a work, equally popular at the time of its appearance, which bore the title "If Christ came to Chicago?" Of such books, however, it may be said that while their purpose was excellent their power of literary appeal left much to be desired. But in this article we wish to refer to a modern work which although published as early as 1866 seems destined for continued life and influence, and for two principal reasons: In the first place, it presents to modern times a great and exacting moral ideal, that of complete self-sacrifice; in the second place, it fulfils this moral purpose with such dramatic power and effect that the result is of permanent value from a literary point of view. It says much for the hold that Heinrik Ibsen won over the minds of his Norwegian countrymen that "Brand," the work in question, is perhaps the most popular of his writings in the land of his birth. For in its intention and fulfilment it was the strongest indictment of the moral and spiritual condition of the Norway which he knew. Its chief character, and the one responsible for the title of the book, is Brand, a stern and uncompromising Christian minister. Believing that he had been called by God to labour in the cause of truth and righteousness, and to rouse the people of his own native village to a sense of moral obliquity, he accepted in its complete and literal acceptation the ethical ideal of Christ: "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt x. 38-39) From his mother, his wife, the people whose pastor he is, he demands their "All or nothing," and in thus demanding feels that he is but voicing the claims of God himself. His own moral vigour is all the more pronounced because the author contrasts it again and again with the easy compromises and the slack moral performances of his contemporaries. Those possessing authority and influence counsel concession and plead for a more worldly standard of achievement. The effect is but to strengthen Brand's demands upon himself and to stimulate him to greater self-sacrifice. But the supreme question asked of him is this: Can he himself pay the price which is asked of others? Is he able to give his all? To the answering of this question Ibsen applies himself with concentrated power and purpose, and in doing so reveals his unusual dramatic genius. Brand, the stern moralist, is also a tender father and a devoted husband, keenly susceptible to all human suffering and therefore readily alive to all that affects his wife and only child. The scene of his labours and their daily life is a narrow gloomy valley into which the rays of the sun never penetrate. Under such conditions his young child's health begins to languish and only instant departure will avert a tragic end. But to consider his child, as his paternal affection prompts him to do, is to give up his God-appointed task. That he cannot do. He stays—and the child dies. Later his faithful wife, his best and only counsellor, his ever sympathetic and considerate support, is also claimed by death. Wounded in spirit, almost crushed by his sorrow, he is

still faithful to his ideal of duty and of service. The immediate object of his endeavours is a church adequate for his people's spiritual needs. For that he finds the money, and the new building is ready for the opening ceremony. But even as he waits for the appearance of the popular manifestation it is borne in upon his mind that his sacrifice is not yet complete. Even his vision of a people morally and spiritually responsive to his ideal is torn from him in a moment of terrible disillusionment. Their outlook upon life, their daily thought and practice, their reliance upon empty professions and outward forms—all these render them unfit for the church of his Christian ideal. Therefore when they come forward to hear him declare the church open he closes its door, flings away the key, and breaks out into passionate upbraiding. At first the latter has the effect of evoking a response as unexpected as it proves impermanent. When he turns his back upon its church and makes for the free atmosphere of the heights above the valley, the crowd bears him aloft in triumph But time which tests all things shows them still unequal to the demand which even now he will not diminish. The challenge of his "All or nothing" is again issued, and they begin to regret and finally to react. Gathering up stones they fling them at Brand and drive him forth into the mountains. And there at last all that still remains for him to give—his own life—is given when a falling avalanche overwhelms him in its disastrous course.

Such, in brief outlines, is the plan of Ibsen's "Brand." Sufficient has been said to show that while it was first of all a challenge to the people of his own land and day it is also one to ourselves here and now. There is still the same need to emphasise the disparity between what we are and what we fain would be. It will be well if, under the moral stimulus supplied by such a writer as Ibsen, we gain a more exacting sense of duty and encourage ourselves in greater acts of Christian self-sacrifice.

But before our life can get depth into it, it must get God into it. A life with no intention of God in it must be shallow."

—*Phillips Brooks.*

BOOKS OF THE DAWN.

ROBERT LOUIS STEVENSON in his lines prefixed to "Treasure Island," suggests that the "studious youth" of our own day has forgotten his ancient appetite for

> Buccaneers and buried gold,
> And all the old romance re-told,
> Exactly in the ancient way.

It is hard to believe that the grind of examinations has banished imagination from the life of youth—studious or otherwise. What would boyhood be without its heroes—Crusoe and man Friday, long John Silver, David Balfour, Alan Breck, Hawk-Eye? Even "grown-ups" remember the voyages of Sinbad and the golden prime of good Haroun Alraschid long after the dull chronicles of school text-books have become dim as dreams—

> I shall not ask Jean Jacques Rousseau
> If birds confabulate or no;
> 'Tis clear that they were always able
> To hold discourse—at least in fable.

Stevenson's lines suggest a consideration of our modern system of education. Does it recognise sufficiently the importance of the imaginative faculty in children, and take into account that individuality in the young which it is the teacher's business to discover and direct? Let us consider two subjects—History and Classics—by way of illustration.

The ordinary school-boy—not Lord Macaulay's prodigy—is given a text-book from which he laboriously extracts a string of dates and a more or less perfunctory account of "important events." He never gets away from the atmosphere of the examination room to realise for himself the life and colour of History. English History, for instance, is usually studied in prescribed "periods" without any attempt to shew the connection between one period and another, or even to direct attention to the points of contact between "our Island story" and the main current of European affairs. The consequence is that a study which should be vivified by a knowledge of the men and women of the past "in their habit as they lived," is, to a large extent dry and barren. One remedy for this is to give instruction in the "sources" of History, and to encourage pupils to examine these for themselves.

Professor Robinson of Columbia University, has published two volumes of "Readings in European History" which are invaluable from this point of view. He gives, for example, the following by way of illustrative matter for the rise of English rule in India:—

(*a*) The Discovery of Muscovy (from Hakluyt). (*b*) Letter of the Great Mogul to James I. (*c*) A Frenchman's account of the troubles between Dutch and English traders (from the East India Company's Records.) (*d*) India under the later Moguls (Pinkerton.) (*e*) Aurungzeb's forecast of the dissolution of the Mogul Empire (Elliot.) (*f*) Clive's account of his victory at Plassey. It is easy to see how a skilful teacher could utilise such material as this. While calling into operation all the powers of the pupil's imagination, he gives him an opportunity of acquiring a taste for historical reading, and an appreciation of the scope and method of historical science. Suppose, again, that a boy has under consideration the events leading up to the Revolution of 1688. A long, prosaic account of the attempts of James II to restore Roman Catholicism in England will probably leave no very vivid impression on his mind. Let the teacher turn to Evelyn's Diary under the date December 29th, 168-, and read to his class the account there given by an eye-witness of the doings at the Court: "I went to hear the music of the Italians in the new chapel, now first open'd publickly at White-Hall for the Popish service—Here we saw the Bishop in his mitre and rich copes, with six or seven Jesuits and others in rich copes, sumptuously habited, often taking off and putting on the Bishop's mitre, who was ador'd and cens'd by three Jesuits in their copes." What significance this gives to the preamble of the Declaration of Right where it sets forth that "the late King did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom"!

Now, take the case of the classics—if one may venture to speak who cannot read even Cicero as a certain learned man is said to have read Plato—"with his feet on the fender." Most of us will agree with Dr. Abbott's opinion that a boy cannot be taught the rules of Oratio Obliqua without, at the same time, learning, in some degree, to think. But is not this habit of constantly regarding classical literature on one side—as a quarry for grammar blocks—largely responsible for the present revolt against the "good old fortifying classical curriculum"? To take an illustration. Probably no book has suffered more grievously at the hands of the pedant than Cæsar's Commentaries. The learner hears *ad nauseam* about "Ut with the Subjunctive," "Accusative and Infinitive," "Oratio Obliqua," "Ablative Absolute," and a hundred and one other points—all, no doubt essential—but hardly any allusion is made to the human interest in the Commentaries, to their significance as one of the world's great books.

An intelligent study of any literature presupposes a gift of imaginative insight in the reader. Where this is wholly absent no teaching can confer it, but it is the teacher's first duty to make sure that a pupil approaches a piece of literature from the proper point of view, so that his gifts of literary appreciation may be improved and directed. To return to the Commentaries. Some knowledge of the last years of the Republic—the factions at Rome, the decay of the senate, the social and political forces at work, should precede a study of the text—before we pass with Cæsar into ancient Gaul and Germany—"a land of vast spaces, mighty rivers, and gloomy forests," where we see the countless tribes of barbarians, the populous North "threatening once again to pour her devastating hordes on the fair fields of Italy." Thus equipped a boy will make light of difficulties involved in his reading. The mastery of these difficulties is seen to be means to an end, not in itself the end. The absorbing interest of the story kindles his imagination, and he learns to appreciate the matchless literary skill displayed in the "stern conciseness" of this soldier's note-book.

Opportunities, again, will occur for illustrating these battles of long ago by modern parallels more or less close. For instance, the ambuscade of the legion of Sabinus by Ambiorix related in chapters 27—38 of Book V has, in many respects a most curious and striking resemblance to Porkman's account of Braddock's defeat near Fort Duquesne by the French and Indians in the year 1755. Braddock,

though brave as a lion, resembled Sabinus in lack of judgment.

His obstinate refusal to act on the advice of the colonials, who knew the risks of frontier warfare. resulted in the destruction of his army and the loss of his own life; the laxity, and indecision, of Sabinus led to the disaster which has an almost exact counterpart in the tragedy of Braddock's failure. Sabinus, too, was a representative in Gaul of Rome's aggressive policy, just as Braddock was in America, the first champion of British Imperialism in that long struggle for supremacy which ended a few years later on the Plains of Abraham.

Britain won her place in the Western World, soon to learn from the revolt of her colonies those principles of liberty which now shape her Imperial Policy; the campaigns of Cæsar stemmed the tide of the barbarian invasions for many generations, but Rome remained the empire of slavery, doomed to disruption and decay. How the imagination responds to these episodes in the history of the two great World-Empires! It is thus that the work of the "Mightiest Julius" becomes a theme for ever, and not merely a trapeze for mental gymnastics.

W. J. B.

The Sustentation Fund.

£20,000 WANTED.

MANY of our readers will remember that at a special meeting of the Non-Subscribing Association in June, 1905, a paper by Dr. John Campbell, of Belfast, was read, urging on the one hand the consolidation of the congregations belonging to the Association into one united Church under the Presbyterian form of Church government, and, on the other hand, the formation of a strong Sustentation Fund in aid of ministers' salaries. The first part of the proposal has been carried into effect. In February, 1910, the Churches in the Association resolved to form themselves into the Non-Subscribing Presbyterian Church of Ireland. The second part of the proposal, the formation of a Sustentation Fund, still remains to be realised. At the first meeting of the Synod of the reorganised Church in June last year, a special committee was appointed to draft a Trust Deed and Rules for the management of such a Fund, and to submit these to Synod for approval at a later date. In February and May of this year the special committee presented to Synod the Deed and Rules they had prepared, and, these, with a few alterations, were adopted. All that remains therefore to complete the scheme is to bring the Fund into existence, and, for this we have to rely, and shall rely, on the generous support of all the members of the Church.

In a later article we shall probably say something about the rules for the application of the Fund, though these are perfectly simple, and should by now be known to the members of the Church. In this article we desire to point out the *need* of the Fund, and shall suggest that all our energies should be concentrated for at least two years on the formation of the Capital Fund. The need of the Fund may be made evident in a couple of sentences. *Many of our churches are languishing for want of funds. The salaries of our ministers are altogether inadequate.* One Church for instance, at the present time is unable to secure the services of a minister because it cannot offer a reasonable salary. Two or three other churches would be in a similar condition if the present ministers who possess other sources of income were to resign. Several Churches have a struggle to make ends meet from year to year, and a good deal of time which might be better employed is devoted to the organising of Sales of Work and Bazaars.

When we consider the salaries of the ministers the need of a Sustentation Fund becomes even more apparent. A well known member of the Church said to the present writer a few days ago that he had no idea the salaries of the ministers were so inadequate, and that if the facts were brought prominently before the laymen of the Church not one of them would be unwilling to do something to improve matters. Here then are the facts. There

are 31 Churches in Ulster, each needing the services of a minister. Two of the pulpits are at the present time vacant. If all the pulpits were occupied at least 4 ministers would each be receiving less than £100 per annum; 6 receive salaries ranging from £100 to £112; 10 from £112 to £150; 6 from £150 to £200 (most of them nearer £150 than £200) while only 4 receive salaries over £200 per annum. In some cases house-rent must be paid out of the salary received, in other cases the up-keep of the manse provided presents a financial problem. Principal Skinner, of Westminster, speaking at the Synod of the English Presbyterian Church in Manchester a few days ago, said that nothing but a desire to serve God would in these days induce men to enter the ministry, because the worldly prospects were not good and that was perfectly well known. If that could be said of the ministry which he represents it could surely with even greater truth be said of the Unitarian ministry. We cannot imagine any person entering the Unitarian ministry, or becoming a member of a Unitarian congregation for that matter, from worldly motives. But we may remember that the worldly prospects of our ministers may be improved without interfering with their desire to serve God or giving rise to any danger of their being actuated by worldly motives. We may indeed enable ministers and congregations to do better work for God by putting our churches on a stronger financial basis. An adequately paid ministry means on the whole an efficient ministry, and laymen in endeavouring to promote such a ministry are furthering their own highest interests, and eventually the highest interests of the community to which they belong. The Church is not a charity, nor in being invited to support the Sustentation Fund are we being asked to support a charity. We are asked to support something the object of which is the promotion of our own spiritual good first of all, and then through us of society at large.

In the English Presbyterian Church the minimum salary provided is £150; that is considered a living wage. If we accept this as a reasonable minimum (and why should we not?) then nearly two-thirds of our ministers in Ireland are in receipt of less than a living wage. If this minimum appears too high to any of our readers, let them reflect what is expected and rightly expected of the ministerial profession. They are expected to support charities, and to maintain a certain standard of respectability. They must incur the expenses of pastoral visitation, sometimes a not inconsiderable item. They must buy books and provide themselves with a study. They must find money for the education of their children; and they usually regard it a part of their duty to contribute something to the maintenance of the church, though what they do contribute does not always appear in the annual report And lastly, it need never be thought that the minister of religion may be receiving too high a salary, for if he has any surplus he can use it as a rule as wisely as any other class of men.

It is suggested therefore that we should set before ourselves no less an ideal than that of securing a *minimum* stipend in our Church of £150 per annum. This represents under the Rules of the Fund an all round increase of £50. To do this a capital sum of £40,000 would be required. We do not suppose that such a sum can be raised at once, but we are convinced that it is an ideal worth aiming at. The practical question at present is how much can we raise say, within two years? How much can we raise between now and June, 1913? Can we raise £20,000? The Congregationalists of England set out two years ago to raise £250,000 in four years, They have already raised over £170,000, and are confident of raising the remainder in the next two years. The Baptists also are about to undertake the raising of a sum of £250,000. Both funds have the same end in view, to provide ministers with an adequate salary, and in the case of both the object desired will be achieved. Cannot we do something also for the ministry of our church? Is not our church deserving of our generous support?

£20,000 may seem a large sum for the Unitarians of Ireland to raise, but if we all determine to do something, both rich and poor, to make sacrifices, clerical and lay (for the question is one which concerns all) we shall be able to announce 2 years hence that we have secured by far the greater portion of such a sum. We can at any rate make the effort, and the mere

effort will put new life and spirit into an underpaid ministry and be good for the whole church.

The Treasurer of the Fund is J. R. Rankin, Esq., J.P., Rocklands, Kirkcubbin, Co. Down.

Copies of Trust Deed, and Rules, may be obtained from the Convener, Rev. J. Worthington, Knock, Belfast.

Lists of donations will be published in this magazine from time to time, and the first list we hope to publish shortly.

J. W.

RESCUE WORK IN GLASGOW SLUMS.

WITH a view to giving a number of pauper and criminal children a chance in life, the Glasgow poor-law authorities many years ago, conceived the idea of boarding them out among the inhabitants of one of the islands off the west coast of Scotland. It was hoped that they might eventually assimilate with the native population, or make fair positions for themselves elsewhere. The authorities have been under the impression for a long time, that the project had passed the experimental stage, that it had proved successful, and that it might be regarded as a part of their settled policy.

After this system had been in operation for forty years, the poor-law authorities experienced a very rude awakening. It was violently attacked, and they were assured that their efforts had proved useless, and that all the money spent on them had been virtually thrown away. This charge was brought against the system by Mr. J. P. Mudge, in an article in *The Mendel Journal*, from which it was reprinted in *Public Opinion*, where it caused no little consternation, not only among the people of Glasgow, but also among many others engaged in philanthropic efforts for the benefit of the rising generation. Mr. Mudge very emphatically declared that "Modern sentiment is tending in the wrong direction. It sets out with the belief that it can effect the salvation of the unfit by improving their environment. It will end by achieving the destruction of the fit, without having even gained the salvation of the unfit." This, if true, would be most discouraging to workers among slum and criminal children, who are strongly imbued with the belief that improved environment is a very important element in the salvation of mental and moral cripples. The charges brought against the classes referred to, are discouraging in the extreme.

Although Mr. Mudge, so far as I have been able to glean, has no selfish purpose to serve, in taking the view he does, and writes apparently from conscientious motives, yet it is pleasant to see that his assertions, as was to be expected, are vigorously attacked by people engaged in rescue work, and who bear high testimony to the success of efforts in other parts of the kingdom, similar to those instituted by the Glasgow authorities. Mr. Mudge stated that many of those aided by the Glasgow Parish Council, became a source of disorder and annoyance to the people among whom they had been placed, and worse still, that they became corruptors of the native youth.

In reply to these charges, Mr. Albert J. Smith, of Birmingham, speaking of the Middlemore Homes in that city, says that they "take scores of infants from some of the most sordid, poverty-stricken, and gin-sodden homes, in the slum area of the city, whose parents are mostly criminals, drunkards, and belong in the main to the submerged tenth. They are reared, trained, taught a trade or profession, and then shipped to our colonies. Some of them to-day are professors, schoolmasters, civil servants, farmers, ministers of religion . . . . and marvellous to relate, 99 per cent of these children, have turned out well. "What a contrast is this to the charges of Mr. Mudge against Glasgow slum children! How disheartening the one, and how strengthening and encouraging the other! It is a blessing so much of an encouraging nature can be said, or I fear Mr. Mudge's unfortunate charges would result in an untold amount of harm. Mr. A. J. Smith believes there is a great influence exercised by environment, and contends that much on this subject may be learned "from the gardener, and old Mother Nature."

As was to be expected, the Glasgow Parish Council could not rest under the stigma cast upon their policy, though it may have been from the best intentions. So they issued a reply to Mr. Mudge, declaring that in their boarding out of pauper children they have not "bred and reared a race of useless people – civic cripples, hooligans, criminals, and women powerless to protect themselves," as asserted, and that to say such is the case, is "a cruel slander." They go further, and declare that in the matter of boarding out of slum and pauper children, Scotland is far ahead of England. Respecting the Glasgow system, Sir John M'Neil stated before a Select Committee of the House of Commons, that the results were excellent.

Since Mr. Mudge made his attack, the testimony of the islanders themselves, and visitors, has been sought including that of two members of the Poor-Law Commission, the member for Glasgow University, and others. While the verdict is not unanimously favourable, the general official reply is very strong against the attitude of Mr. Mudge, and in favour of the system at present in operation. Instead of the native island children being corrupted, they are rendered more alert, and imbued with a spirit of shrewdness. The poor law authorities of Glasgow are so satisfied with the general results of their system, that they invite the strictest inquiry into their methods. Had it proved a failure, hundreds would have been disheartened and probably have given up in despair, all efforts for the public weal.

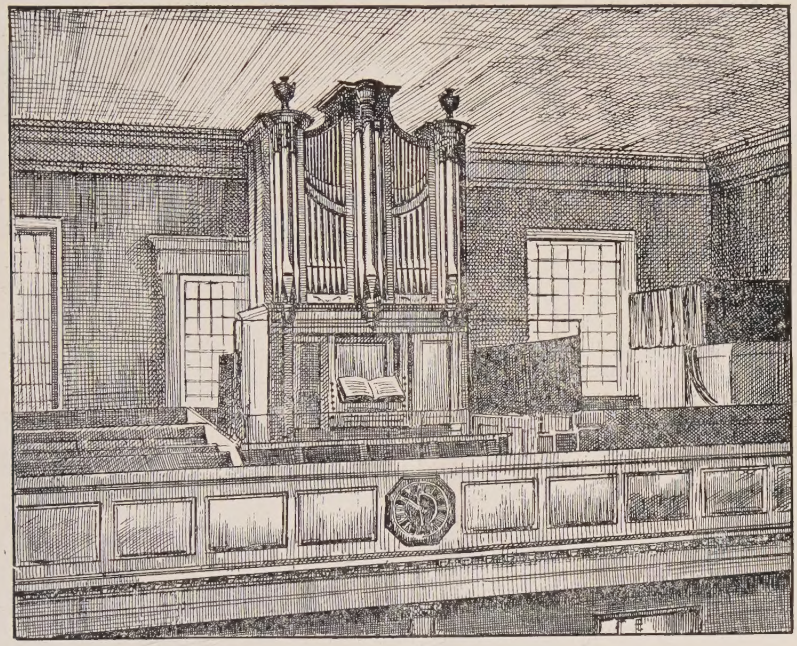
W. S. S.

"You say you can do so little for any good cause that there is no use in doing anything. Yet you are the average size of moral and intellectual humanity. Only when men like you wake up and shake off the paralysis of their humanity, shall we see the dawn of the millenium, which will consist not in the coming forth of a few colossal men to be the patterns and champions of life—but simply in each man, in all the length and breadth of the great world, doing his best."

—*Phillips Brooks.*

Comber.

THE missionary agent of the British and Foreign Unitarian Association, Rev. T. P. Spedding, reports an interesting and successful experiment at Comber, Co. Down, where he was preaching a week or two ago. He found the church there in a flourishing condition, and asked for particulars of the effort which the committee had made to improve the services, believing that the experience would prove helpful in other directions. The minister, Rev. Thomas Dunkerley, B.A., has had charge of the church for more than 31 years, and is greatly respected among all denominations in the district. It was found that the recent average attendance at the services has been over 100, while a year ago or more it was less than 70, and so recently as December last it had fallen to 50. About three months ago this matter of attendance was brought forward and a sub-committee was appointed to go carefully into the whole question. This sub-committee, which included the minister, compiled a list of all the known Unitarians in Comber and district, over 16 years of age, to the number of 268. A circular was sent to all these friends, and a card of invitation for the annual meeting was enclosed. This was followed by a special visitation by Mr. Dunkerley and members of the sub-committee. At the annual meeting which has usually had a small attendance, the room was packed. Encouraging speeches were made by Mr. Dunkerley and members of the committee, and a stimulating address was delivered by Rev. E. Savell Hicks on "The Place of Unitarianism in Modern Life." Since then the marked improvement in the attendance on Sundays has taken place, and on the occasion of Mr. Spedding's visit there were 128 present in the morning and 150 at night. With the idea of maintaining the renewed interest the committee have decided to invite well-known ministers for occasional special services, and they propose to devote special attention to the roll of membership with a view to its enlargement. The Sunday-school work is also receiving attention.



Organ formerly used in Eustace Street Meeting-House.

DUBLIN UNITARIAN CHURCH, Stephen's Green.

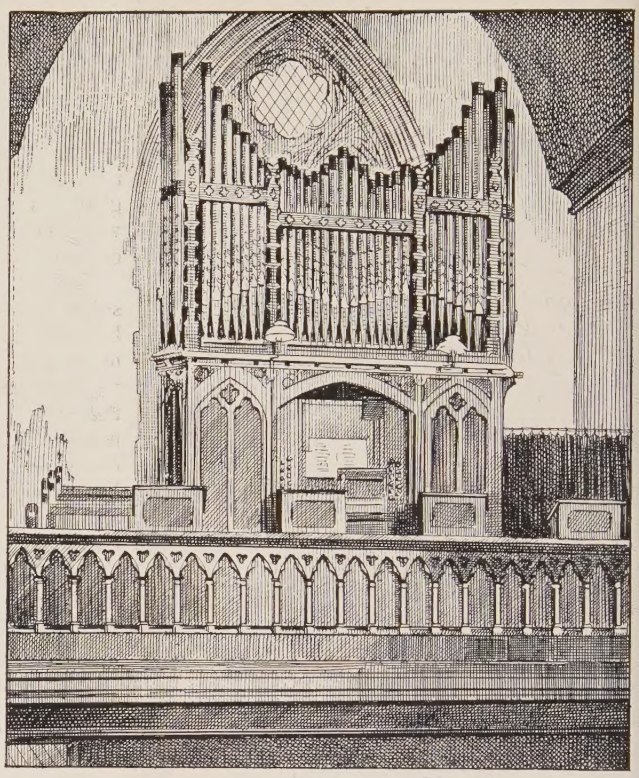
WE have just received a copy of the report for the past year of the Unitarian Church, Stephen's Green, Dublin. The record of the year's work shows that the congregation, which traces its descent back to the time of Oliver Cromwell, is in a state of pristine vigour, and that every effort is being made to uphold and advance the cause of liberal Christianity. That their exertion is not without its reward may be seen from the fact that during the past year 22 new members have been enrolled, while there has been a marked increase in the attendance of strangers, especially during the evening service. Nor are the committee unmindful of the importance of music, which has been truly described as "the handmaid of religion." The present organ is to be replaced with a larger and more modern instrument, and Messrs. J. W. Walker & Sons, London, who have been entrusted with the order, have undertaken that the new organ will be erected and ready for use on the first Sunday in October. We may mention that this will be the third organ to be used by the congregation. The first one, which was a One Manual Organ with 7 stops, and a compass of GG. to F., was built in Eustace Street, in 1840. The one at present in use in Stephen's Green was built in 1864, when the Church was erected, and is a Two Manual Organ, with 18 stops and a compass of CC. to G. The new organ will be a Three Manual with a compass of CC. to A., will contain 20 stops and 6 couplers; and will be driven by an electric blower.

We are also glad to see that the committee are making a collection of the portraits of their illustrious predecessors, and invite "the co-operation of the members of the church in attaining this object." Such a collection of portraits, extending over 260 years, will be an interesting study to those who are interested in the development of a church whose main characteristic has always been a perfect freedom from a creed-bound faith, or any other fetter which would tend to stifle the growth and development of religious thought.

The various institutions in connection

with the church are in a prosperous condition, and the Ladies' Committee of the Singleton School, report, "We have much pleasure in stating that the health of the children during the past year has been satisfactory, and that the school now contains its maximum number of sixteen girls." The Irish Unitarian Christian Society, which was established in 1830 by the Rev. James Martineau, during his ministry in Eustace Street, is still in active operation, and during the year some 500 tracts and pamphlets were distributed.

The Church and Schools have been fitted up with the most improved system of electric lighting, which has resulted in much better ventilation of the building. We heartily congratulate the committee and congregation on the year's work, and we feel sure that any of our readers who may be visiting the metropolis during the summer months will be most heartily welcomed by the Rev. E. Savell Hicks, at either the morning or evening service.



Organ at present in use in Stephen's Green Unitarian Church.

For the Children.

STRONG MEN.

WE all like to hear about strong men, their adventures and achievements have a never failing attraction for us. It must have been the same in very ancient times, for we read of giants and wonderfully strong men in the books which were beloved by the people of long ago. There is however this to be noticed, when we speak of strong men we mean men of strong character, men who were able to hold their own, men who were able to do great things; while in ancient times they generally thought more of strength of body and less of strength of mind.

In the Bible we have the story of Samson which seems only to have found a place there because of the delight which people have in feats of strength. As we read the story of his life we wonder more and more how he came to take rank with the prophets and saints whose brave words and good deeds are the glory of their nation. Samson was the strongest of the strong, but his mighty acts had no great purpose, and we cannot look upon him as a shining example of right living; but the people of those times clung to the memory of the old national hero who rivalled in sheer strength the giants of whom other nations boasted, and it was left for wiser men to find some lesson worthy of a place in the Bible even

in the selfish and foolish life of the wayward favourite. If we can learn from Samson how to become strong we may perhaps be wiser than he in the use of our strength. "Tell me, I pray thee, wherein thy great strength lieth?" It was for the sake of the answer to this question that the story of Samson kept its place in the Bible. Let us see if we can find the answer. Samson lived just after the conquest of Canaan by the Israelites; the period during which men had to struggle and endure had passed, and most of the people lived at ease, indulged in luxuries, knew no discipline, and exercised no self-control; the result was that they could not hold what their fathers had won, and they were constantly at the mercy of their enemies. The unshorn hair, the unshaven face, the natural unembarrassed life of Samson were the outward signs of a vow taken by the parents and assumed by their child, that he belonged unreservedly to God. He had been under strict discipline, he was a tempered man whose edge was not easily dulled. He was like an athlete always in training, and while he kept his vows he kept his strength; but when he yielded to the temptress and became careless of discipline he was reduced from the rank of a deliverer of his people to that of a prisoner, weak and blind, and put to do the work of a slave. His strength came to him again only after he had endured the enforced discipline of his prison-house.

If we ask this same question of all strong men we get much the same answer. There is a story of the youth of Hercules which explains his great strength in a like manner. One day he came to two roads and was uncertain which to take; along each road came a tall and beautiful woman. One said to him, "I will lead thee along a pleasant, easy road, where thou shalt taste every delight, and live free from trouble." The other said, "The things which are good and beautiful are not given to men without toil and care. If thou wishest thy body to serve thy mind, thou must train thy body with much exercise and sweat." Hercules chose the toil and care; he achieved great things and won everlasting fame.

Put this same question to the Knights of the Round Table, and from Sir Galahad, who alone succeeded in the quest of the Holy Grail, we get the answer,—

> "My strength is as the strength of ten,
> Because my heart is pure."

If you would be strong, in the widest sense of the term, strong in body, strong in mind, strong in character, don't be afraid of toil, be ready to endure, and gladly submit to discipline. Only those who can conquer themselves can hope to conquer the world.

General Baden-Powell was addressing some Boy Scouts lately, and he told of a boy who had rescued four other boys from drowning; then he went on to say, "There are three orders, the bronze cross, the silver medal, and the gilt badge of merit. I only awarded this boy the third class badge because he could not swim. You may argue that this made his action all the more brave, but it is the duty of every boy scout to learn to swim, and as this boy had been a member for over two years he ought to have learnt to swim, and he had wasted his time in never trying to learn."

It is good to be brave and willing, but we can only win the highest rewards by taking pains to fit ourselves to make the best use of our courage.

Reports.

Ballyhemlin.—The Rev. John Barron has been appointed a Licencing Minister for Marriages, under the Presbytery of Bangor. Following the custom of previous congregations at Tavistock, Devon, the Rev. John Barron has instituted an Annual May Sermon, to be preached on the first Sunday of May, from the text: "Remember now thy Creator in the days of thy youth" The first service held on May 7th, was well attended, the meeting-house being fittingly decorated with wild flowers. Suitable hymns were sung by the children. Services at Ballyhalbert were commenced at the beginning of the year by the minister, on Sunday afternoons, and have been fairly well attended. The hall has sometimes been well filled. The previous minister held services monthly for some time, at the same place.

Banbridge.—The annual meeting of the members of the First Presbyterian (Non-Subscribing) Congregation was held

at the close of the morning service on Sunday, May 7th. The minister (Rev. E. Lockett) presided, and there was a good attendance. The financial statement of the Treasurer (Mr. W. Haughton Smyth) was read by Mr. S. Bell (Secretary) who also presented a short report from the Committee. Mr. John Smyth, M.A., who had taught in the Sunday school for over fifty years, spoke of this important branch of the Church's activity. The morning school has now between 70 and 80 scholars, and the afternoon school between 50 and 60. Good work was being done, but more teachers were needed. Mr. Bell read the annual statement of the Head-master of the day school, (Mr. W. Hutton) which included an "excellent" report from H.M. Inspector. The same gentleman also presented, as secretary, an encouraging report of the session's work in connection with the Band of Hope, which was read by the Chairman. On the motion of Mr. Webster Glass, LL.B., seconded by Mr. D. G. Radcliffe, the Treasurer's statement of accounts was adopted and votes of thanks accorded. The minister having addressed the meeting, the proceedings were closed by the singing of a hymn and the Benediction.

Downpatrick.—The First Presbyterian Non-Subscribing Church, in the Assembly Hall, on Thursday night, May 4th, held a conversazione over which the respected minister, Rev. M. S. Dunbar, M.A., presided. Accompanying him were Revs. W. Napier (Clough), J. H. Bibby (Ballee), and H. J. Rossington, B.D. (Belfast). There was a large attendance, comprising members of the other Protestant denominations in the town and neighbourhood. The Chairman stated that they were met as persons interested in religious work. Part of the work in which they as a church were engaged might have an interest for their own members only, but other parts should interest everyone. The church had always beautiful surroundings; it had now a bright aud cheery interior. It was to be hoped that this would make the services more attractive. They were often depressed by their seeming failure, They did not see the outward signs of success that were given to other churches. If they believed that their work bore fruit, and that the influence of their principles in the religious world was greater than was generally supposed, it was because they had faith, faith in man, faith in God, faith in the power of truth. They had not the sectarian spirit. It was mainly the success of their principles that they sought and the spread of their spirit. They were inquirers, and as such would always have sympathy and charity for all fellow-inquirers, whatever might be their beliefs and whatever might be their doubts. There were two groups of words which expressed the spirit of their body, and which might be taken as their motto. The first group consisted of three words, which expressed their intellectual spirit. They were freedom, truth, charity in the sense of sympathetic toleration. The second group consisted also of three words, which summed up the moral and spiritual side of life, and they were faith, hope, and love. In that double trio they had the spirit which their church sought to instil into the men, women, and children who came under their influence. Speeches were also delivered by Rev. W. Napier and Rev. H. J. Rossington. Mrs. Dunbar distributed the Sunday-school prizes. The Chairman read the following little speech which Mrs. Dunbar had prepared:—"My dear young friends,—Perhaps when women get votes you will find me appearing as an eloquent platform speaker; but in the meantime I only say that I sincerely pray that each of you may grow up to be a comfort to your parents, a joy to your teachers, an honour to your town, an ardent worker in your church, a true follower of Christ, and worthy to be called indeed children of your Heavenly Father." An excellent musical programme was then discoursed, the proceedings concluding with the singing of the National Anthem

Killinchy.—The late Mrs. Lindsay, Derryboy, Co. Down.—During the early hours of Saturday morning, April 8th, there passed away into the higher life, Jane Greenfield, relict of the late Mr. Thomas Lindsay, of Derryboy, Co. Down, aged 69 years, after suffering from a malady which invariably defies the most competent medical skill. She had been in failing health for many years, and, in consequence, lived a somewhat retiring life; but only within the last month or so

did the symptoms appear which ultimately proved fatal. From the first, after coming from Derryboy, Mrs. Lindsay was a member of the Killinchy congregation, and a regular attendant while health permitted. Both she and her husband were regular members of the church choir, while their eldest daughter, Mrs. Bailie, of Newtownards, presided at the organ—a notable contribution to Sunday worship from members of one family. Mrs. Lindsay had a capacity for a gracious, unostentatious friendship which endeared her to all who knew her. Kindly thoughtfulness for others was a keynote of her character. She will be missed by a large number of friends who fully appreciated her worth. She leaves behind three sons and three daughters to mourn her loss. Her eldest son, Mr. James Lindsay, is an active and valued member of the Killinchy congregation, thus fully maintaining the family interest in the Church of his father. We sympathize deeply with the members of the family in their bereavement, and especially with Miss Lindsay who ministered to her mother in her illness with rare devotion. The funeral took place on Monday, April 10th, when a great concourse of people gathered to pay their last respects to the departed. The Rev. D. J. Williams officiated in the house, assisted by the Rev. J. J. Magill at the graveside, in Killyleagh Meeting House Green.

A Temperance Guild was established in Killinchy at the beginning of last autumn, having as its objects the rallying of young people in the support of Temperance principles, of providing facilities for the signing of the pledge, and also of providing young people with an opportunity to meet together socially during the winter months. The Guild is looking forward to one or two pic-nics during the summer. To celebrate the close of the first session, a miscellaneous concert was arranged to take place on Thursday, April 6th; the Rev. D. J. Williams presiding. An audience of close on 300 people gathered to enjoy the entertainment provided by the Guild members. The programme was composed of sketches and songs. The first sketch given by Misses S. A. Hay and Christina Finlay, was well received. The second by Miss Patterson, and Messrs. John Fitchie and Mr. Frank Bishop also proved most entertaining. The third by Misses Kelly and M'Ilwrath, requiring much address and vigour, was rendered with spirit. The powers of acting shown by each of the above were deservedly praised by the audience. Misses M'Briar and Miss M'Ilwrath provided songs during the evening, while Mr. John Fitchie's stump speech was a feature of the evening. Mrs. M'Cormick ably presided at the organ. The Rev. J. J. Magill, B.A., delivered a sound address in his usual good form, full of telling reasons why all friends of Temperance should, for the sake of example, take the pledge. The Guild is affiliated with the Irish Temperance League.

Larne and Kilwaughter: THE LATE MR. JOSEPH BOYD:—The announcement of the decease of Mr. Joseph Boyd of Kilwaughter, was received by a community reaching far and wide, with mingled feelings of relief and sorrow—relief that he was released after a long and painful illness, and deep sorrow that a man of sterling integrity and exceptional kindly good nature, should be taken from his family and friends at an age comparatively early, as he was only in his fiftieth year. He belonged to one of the oldest families settled in Kilwaughter in the sixteenth century, and came of good yeoman stock, while his father's Christian name "Josias Clugston" points to connexion with the Old Presbyterian Congregation of Larne and Kilwaughter, and possibly to relationship with a former minister thereof. Mr. Boyd was upright, honourable, and straightforward in every attitude of life affectionate in his home, obliging and helpful to his neighbours—especially to those who needed the helping hand, and a staunch and true friend. Suffering long and severely, and well knowing there was no hope of recovery, he was cheery and hospitable, and even when the last supreme agony set in was more thoughtful of those near and dear to him than of himself. Surely of such is the Kingdom of Heaven. The immense concourse of people of all Christian denominations that accompanied his mortal remains to their last resting place in Kilwaughter Cemetary, on Sunday, 14th May, through a heavy downpour of rain, testified to the respect in which personally and as a member of a much respected family he was held.

Service in the home and at the graveside was conducted by his sorrowing friend and minister, Rev. J. Kennedy.

Mr. Boyd in addition to his aged mother, leaves a widow and six children to mourn his loss.

Newry.—The annual meeting of the members of the First Presbyterian Church was held on April 30th, the pastor (Rev. George J. Slipper) presiding. Mr. R. J. M'Combe (hon. secretary) read the report of the Committee for the past year, which showed that the finances of the church were in a healthy state, and that after all demands had been paid there was a credit balance in hand. During the past year several new sittings had been taken, and the stipend income had thereby increased. The Committee made sympathetic reference to the death during the past year of Mrs. Irvine, Miss Fegan, Mrs. Hill, Mrs. John M'Combe, Mr. Joseph Megaw, and Mr. John M'Combe, sen., all of whom had been life-long members of the church. Mr. Christopher Warnock (hon. treasurer) read his report, from which it appeared that the total income from all sources was £218 13s. 6d., and the expenditure £217 13s. 2d., leaving a balance in hand of £1 0s. 4d. The reports were adopted, and officers and committee appointed for the ensuing year.

Rademon Total Abstinence Union.—The last meeting of present session was held on Friday evening, May 5th. There was a good attendance of young people of all denominations. A Lantern Lecture—"The Emerald Isle"—was given; and the pictures and descriptions of beautiful places in our own land were much enjoyed. The interest of the meeting was much enhanced by the presence of Rev. D. J. Williams, of Killinchy, who delivered a helpful and instructive address. Arrangements were made to hold a Temperance Service on the afternoon of the last Sunday in June, in order to keep the members in touch with the society during the summer months.

In the course of the past season the work has been well supported, and persistently carried on. Last summer, owing to the enthusiasm generated by the Catch-my-Pal movement, there was no cessation of effort. For some twenty months, the meetings have been regularly held. And it is not because of any falling off in attendance that a different course has been decided on now. It is felt that the young people who provide the programme have earned a rest; and that both workers and others will return with renewed zeal in October. As in former years, a reciting class met weekly throughout the autumn and winter; and from this source came most of the material for the programmes. We are, however, greatly indebted to the Irish Temperance League for the services of their speakers and lecturers. Nor must we forget to acknowledge most acceptable addresses by orthodox ministers of the district, and also by Revs. J. D. Davies, S. E. Bowen and others. The good seed sown at these meetings must bear fruit of the kind that is looked for; but to bring young people of different denominations together month by month for a praiseworthy object is in itself a desirable end.

Echoes.

The Annual Report of the London Wesleyan Mission states that during the last few years, twenty-five Dissenting places of worship within the area covered by the operations of the Mission have been closed! Many of all denominations will regret to hear of this.

* *

Book burning according to law is not now often heard of. The last I remember was at Wolverhampton about forty years ago. The writer has a copy of the offending print. This was on Transubstantiation, and was an attack on Roman Catholicism by an ex-priest of that denomination. Now we hear of an instance in Newcastle-on-Tyne, not according to law, but the determination of a Christian (?) lady. It was a pamphlet on Unitarianism by the Rev. Alfred Hall, M.A. The lady bought fourteen copies, and then said she intended to burn them, as the sale of them ought not to be tolerated. I have no doubt she would have liked to burn Mr. Hall along with them.

* *

In 1850, Mr. John Burns, President of the Local Government Board, says that 62 persons in the 1,000 were paupers. In 1909, there were 26. The number at

present, after the institution of old age pensions, is a little over 18 per 1,000. Unfortunately, the reduction in the numbers does not imply a corresponding reduction in the cost, for that has risen from £7 18s. 0d. to £13 0s. 0d. per head, for indoor paupers, and from £3 11s. 0d. to £6 2s. 0d. for outdoor paupers. While it is admitted there is much improvement in the conditions of workhouse inmates, the increased cost it is maintained, is due to unnecessary officials, and the maintenance of palatial buildings.

* *

There are in England 384 orthodox Presbyterian congregations, with a membership of 86,808 persons, an increase of twenty for the year. But while twenty represents the increase in persons, the income is represented by an increase of £14,000 in a total of £290,344 for the year 1910. This is better than most denominations can report. There are 34 congregations having an income of over £1,500, three being so high as £7,670, £6,910, and £6,292 respectively. These are truly eloquent figures. The English Presbyterian Church appears to be making solid headway.

* *

There were 1,663 fewer deaths from consumption in Ireland in 1910, than in 1907. Such is the pleasing and encouraging statement, of the Countess of Aberdeen.

* *

Ten thousand pounds for a Bible! Did any one ever hear of such a price being given before? This sum was paid early in May. Where American millionaires are concerned, all things involving monetary transactions, are well nigh possible. The Bible was printed by Gutenberg, the reputed inventor of printing, four and a half centuries since, and Mr. Pierpont Morgan could not forego the satisfaction of becoming the possessor of such a rare object. Fourteen years since, the value of this Bible was £4,000. Now it is £10,000; having increased in value at the rate of £428 per annum. The purchase of such a treasure adds additional interest to the tercentennial year.

W. S. S.

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